A New Looking-glasse,

WHEREIN

Some Ministers may very cleerly see their owne faces how they have besmeared them, if they will but have patience to looke into it.

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Set forth by one which will endeavour to keep the unity of the Spirit, in the bond of peace, FRANCIS ELL[illegible]

PRO. 12. 16. *A foole in a day is knowne by his anger, but he that covereth shame is wise.*

PRO. 15. 27. *He that is greedy of gaine, troubleth his owne house, but he that hateth gifts shall live.*

IER. 25. 36. *A voice of the cry of the Shepheards, and an howling of the principle of the flocke shall be heard, for the Lord hath destroyed their Pastor.*

REV. 16. 10, 11. *And the fifth Angell powred forth his Viall, upon the throne of the beast, and his Kingdom waxed darke, and they gnew their tongues for sorrow, and blasphemed God for their paines, and for their sores, and repented not of their workes.*

Printeed in the yeare 1647.

Christ preached, the Priests called him a deceiver, and *Paul* an heretick; but I looke upon these men to be more shameleſſe then in former time; for in former time, they would not condemn men before they heard them, and ſaid, that it was not the manner of the *Romans* to condemne any man before they heard him; for their judging before the time, they have judged that to be a damnable errour, to believe that Christ, tasted death for every man, as the Scripture saith in expreſſe words, *Heb.* 2. 9 & 1 *Tim.* 2. 6. and if we believe this, we muſt be hereticks. Another thing, they conclude all thoſe men hereticks that will not believe as they believe, and ſo would have men believe them to be infallible, juſt like the Pope that will ſit in the Temple of God ſhewing himſelfe to be God, and there would tye every man to believe what they ſtudy out, and all faith to be fancy which is not of their making; now the Scripture ſaith that there were 2 things that made them gnaw their tongues, and blaſpheme the God of heaven, in *Rev.* 16. 11. which was their paines and their ſores; now their paines I conceive to be in the loſſe of their tithes, and their ſores that great wound which God gave them by the Parliament when they would have proved themſelves *Jure Divino*, & couldnot one of them in *England* anſwer one of thoſe 9 queries which the Parl. gave them to anſwer, but they have taken time I think till doomes day to anſwer them, and ſo they are *Iure humano*, and ſo my thinks I heare the people ſay as the Lord ſaid they ſhould, in *Iſa.* 14. 10, 11, 12, 13, 14, 15, 16, 17. All they ſhall cry & ſay unto the, art thou become weake alſo as we, art thou become like one of us, thy pomp is brought down &c,

Now this I conceive to be their wound, and their paine comes by reaſon of this wound; for while they made us to believe that they were *Iure Divino*, the people paid the tithes as it were due to God and of *Divine Right*, and ſo we were as much beguild as the poore people were with *Bel* and the *Dragon*, but finding in the *Heb.* 7. 12. that if the Prieſthood be changed, there muſt be of neceſſity a change of the law, and finding in *Luk.* 10. that they ought to have no more then is freely given them for teaching, and if they do not thinke good of that wages, the people will freely give them leave to leave their worke; For I believe, that there is few of theſe men, that dare truſt God with their bodies for

fear

feare men should give them nothing, and then as the unjust Steward said, *Luk.* 16. 3. I cannot dig & to beg I am ashamed, which is a miserable estate and condition I judge, but if wee looke what *Solomon* saith we need not much wonder, for he saith, He that followeth the idle person surely cometh to poverty; For I judge the cause they have so rayled against those men that do exercise those gifts that God hath given them, is not for any zeale they have to God, or love to the people, but because they preached and will upon under rates, and so men receive that ware that is best and cheapest, and that makes that saying fulfilled in *Rev.* 18. 11. And the Marchants of the earth shall weepe and waile over her, and the cause is, for no man buyeth their ware any more; now it seemes they would not give any of their ware but the people must buy it and so they did, and pay for it too; for in some parishes they payed for every ones 5 l. above any Statute wages that ever I heard of; which if the Apostle had done the like, the Gospel would not have been spread so farre among the Gentiles as it was, and this I conceive to be the cause why they have rayled, howled, and fretted so these last yeares, which were but to fulfill those Scriptures, written for the comfort of Gods people.

The Apostle sheweth us in 2 *Tim.* 3. speaking of such men as these are, that their folly shall be made manifest to all men as theirs also was, and so it is; for men see their ends more and more every day, and see that they do but fulfill the Scripture, and their madnesse appears to all men, and truely one thing I find in the latter part of the 11 *ver.* in the 16. Chap. of the *Rev.* That the Holy-ghost saith, that they repented not of their workes, and truly for my part to this day, I never knew one of those men that have been such raylers, and that have gnawn their tongues for sorrow, and blasphemed the God of heaven, to repent publickly: but still to this day they goe on, though as *David* saith, they flatter themselves in their owne sight, untill their abominable sinne be found to be hated of all men, and so they grow worse and worse, deceiving and being deceived: but let all that feare the Lord trust in his name, and hate and abhorre all such practises as *Iames* saith are fruits of the flesh; for where envying and strife is there is sedition, and every evill worke, but the wisdom that is from above is first pure then peaceable, gentle, easy to be entreated, full of

mercy,

Now if we looke back to know the cause why they have howled and rayled, they began when after this Nation had entred into a solemn league & Covenant, and in one of the articles thereof, to swear to roote out popery, and whatsoever was contrary to sound doctrin and in the power of godlines; so finding that Tithes were against that Commission which Christ gave in the 10. of *Luke*, and the beginning of the chapter, some men began to forbeare paying of them; whereupon they cald them Hereticks and some of them have caled them so for that cause, and they must be Hereticks because they said so: but I believe a man might have been of what Religion he would so he would have paid his tiths freely, and they should have kept him from being an Heretick in case he had been rich, and had good stoore of coine, hay, cowes, sowes, sheep, hens, ducks, &c. Now may not a man see clearly, that these men serve not the Lord Jesus Christ, but their own bellies, and fulfill that place in the Prophet, that except a man put into their mouths they prepare warr against him,. But they will object and say, that they have them by the Law of the land, though the word of God will not beare them out, but let me tell them, I feare they had a great hand in making these lawes, and *Ieremiah* saith in the 23. and 15. that wickednesse is gone forth from them into all the land. And *Isaiah* saith that the leaders of the people cause them to err, and it is like that they will Obiect against that place spoken of by *Jeremiah* the 25. & say that the Prophet spoke of there false prophets howling & crying & not of these times, to which I answer that *Ieremiah* tells us that in the 23. and 20 and in the 30. and the last ver. that in the latter dayes we should vnderstand it plainly, comparing those places with the 16 of *Rev.* & the 19 v. it will clearly appeare to be now, but they will say that the Apostle saith in the first of Timothy and the 5, and 18. that thou shalt not muzle the oxe that treadeth out the corne but the labourer is worthy of his wages, but let me tell them that the apostle did not give them leave to take by force what wages there covetous hearts would desire, nor that they should have their wages before they had done their worke, nor that they should be mens servants pretending without their consent, and afterwards to prove to be their maisters and to Lord it over them, but the Apostle

poſtle tells them tha they laboured with their hands day and night, that they might be examples to ſuch men to follow them, and charges in the 2 of the *Theſſilonians* and the 3 Chap. & 10. that if there were any man that would not worke he ſhould not eate, as well miniſter as other, and he layes down one ſure marke to know ſuch idle perſons by in the 11 verſe of the ſame Chap. which we find amongſt theſe Raylers that they are buſie bodyes, which I leave to wiſe men to judge whether that ſuch men have not medled with more buſſines both in Church & Stat now of late then they have thankes for, and it may be they will ſay that they have donn theſe workes, and therſore they ought to have their wages, but let me aſke them what worke they have done? they will ſay they have Preached the *Goſpell* to the people, to which men I will anſwer by the word of God that they have not preached the Goſpel but the devices of their own heart, and to prove it becauſe Gods word which is the Goſpell ſhal not return in vaine that place in the 23 of *Jer.* and 22. they cannot Contradict, that if they had ſtood in his Councel and had declared his word, (which is the Goſpell) unto the people then they ſhould have turned them from their wicked wayes, and from the wickednes of their inventions, and in 32. *ver.* the Lord ſaith behold I will come againſt them that prophecy dreames ſaith the Lord, and do tell them and cauſe my people to erre by their lyes, and by their flatteries, and I ſent them not nor commanded them; therefore they bring no profit to this people ſaith the Lord. Now had they been the ſervants of the Lord, they could not, nor would have ſo howled and rayled as they have done of late. For the Apoſtle ſaith that the ſervant of the Lord muſt not ſtrive but be gentle and meeke to all men.

And the Apoſtle ſaith, let your moderation be ſhewed unto all men, and judge nothing before the time; now let all wiſe men judge how they have behaved themſelves in theſe two things.

1. For their moderation, they would judge men ever before they heare them, and that to no ſmall puniſhment, but they would alwaies conclude their puniſhment to be nothing, but to have the Civill Magiſtrate to cut them off with the ſword, directly Antichriſts practiſe was to roote out errours by the temporall ſword as they called it, but ſuch men ever called truth errour, as when

To the Christian READER.

CHriſtian Reader before I wholy took the word of God to be my guide, and the ſpirit of God to be my teacher; but were led by man and by men teaching I built my faith upon a ſandy foundation, which when the word of God blew upon it, it would not abide, and the reaſon was, becauſe it was not founded upon the rock, and I ſince have found that ſcripture fulfilled that the leaders of the people have cauſed them to erre, and that in the 3 of Cant. & the 4 v. fulfilled, When I had paſt a little from them (which were the watchmen or teachers) then I found him whom my ſoule loved &c. and ſeeing the great troubles in this land ſpoken of by Chriſt Mat. 24. and the ſignes that he ſpake of ſhould be before his coming to judge Antichriſt. I began ſeriouſly to conſider what ſhould be cauſe of theſe commotions and troubles, and eſpecially of tyrany of the Clergy in this Kingdom of their great diſquiet and fretting, and rayling in their teaching againſt their non-conforming brethren, they having been more violent now of late yeares then formerly, I much wondring what ſhould be the cauſe, at laſt looking upon that place of ſcripture, where Chriſt ſaid all things are done that the ſcripture might be fulfilled; I began to conſider whether theſe wars and troubles, and rayings of Miniſters againſt others in theſe late yeares, were not to fulfill ſome ſcriptures written before; I diligently ſearching the word, and found written in the 16 of Rev. & the 10. v. that when the 5 Angell powred forth his viall upon the throne of the beaſt, that his Kingdom waxed dark, and they gnew their tongues for ſorrow, and blaſphemed the God of heaven for their pains and for their ſores, and repented not of their works; & the 25 of Ier. the 32. v. unto the end. The Lord ſaith, that the ſhepheards ſhall howle, and the principall of the flock ſhall cry; which comparing together theſe ſcriptures, and conſider how men act in theſe daies, I believe that they act to fulfill the ſcriptures. Now that no godly man or woman be dejected at their rayling, or any whit afraid that they ſhall proceed further; but whatever they do or ſhall do, is but what we ſhall find in the ſcripture of truth, and though as David ſaith in the 119. Pſa. 23. v. Princes ſpake againſt us; Yet let us be meditating in thy Word, & the 42. v. So ſhall we make anſwer to our blaſphemers for we truſt in thy word, & do not give rayling accuſations againſt them. Againe remembring the Apoſtle that ſaith, We have not ſo learned Chriſt, but as Chriſt ſaith, pray for them that perſecute you, and hate you; Which that all the people of God may do, is and ſhall be the prayers of,

Francis Ellington.

A ſhort Diſcovery of the railings and howlings of ſome Miniſters in theſe late yeares and the cauſe why they have done ſo againſt their brethren, proved by Scripture.

IT hath been a proverb in *England*, that ſhe that is a whore will call whore firſt, but no wiſe man will think that though ſhe be a whore which ſhe calls ſo, yet that that is the way to mend her, but rather have the more jealouſie of her looſeneſſe that begins; Now it is not unknowne to all this Kingdom, how that of late yeares, the greateſt part of the Clergy have indeavoured by their teaching, both in Country and City to render their non-conforming brethren odious to the world by their branding them with the names of hereticks, ſciſmaticks, ſectaries, Independents, Anabaptiſts, Seekers, &c.

And having had authority to do ſo, though not by the word of God, and making every man come to heare them upon pain of impriſoning, fining, and baniſhment, and having got a law that no man though hearing of them, ſpake never ſo much untruth, and falſe doctrine, might ſo much as deſire ſatisfaction of them before they departed, though it were after they had done; but they could worke ſo with the Magiſtrate that he ſhould impriſon, or bind over thoſe that ſhould deſire ſatisfaction, though they had neither law nor ſtatute for it, as was lately done by Mr. *Thomas Pentlow* Juſtice of the peace in the County of *Northampton*, againſt me and *Richard Smith*, and *Humphry Hewſter* of *Wellinborrough*.

Now the cauſe why they have done this, I finde it was to maintaine their own ends, and to keep up their Kingdom, and then that fifth viall, in the 16 of the *Rev.* and the 10. being powred out upon them, they preſently began to gnaw their tongues, and for ſorrow, and to howle as in the 25 of *Ier.* and the 7 laſt verſes, and the cauſe was, becauſe the Lord had deſtroyed their Paſtours.

mercy and good fruits, without judging and without hypocrisie, and be sure that the Lord Christ will bind Antichrist. and all that do adhere to him, and will suffer them to do no more then shall be for the good of his Church. And when the time is fulfilled which I believe is now, the 10 hornes which were upon the beast *Rev.* 17.16, shall hate the whore and shall make her desolate, and naked, and shall eate her flesh, and burne her with fire: so my counsell is to all Gods people as the Lord speaks in the 18. *Rev.* 4. goe out of her my people that ye be not partakers in her sins, which were Lording it over Gods heritage, forcing of men to worship God after their inventions, forcing of their tithes contrary to the rules of the Gospel, forbidding men to excercise that gift God hath giv en them, and for calling of those truths errour which the Scripture holdeth out to be truth, and for preaching for their own bellies, and receive not of her plagues which were in the 8. *ver.* death and sorrow, and famine, and to be cast alive with the beast and the false prophet into the lake that burneth with fire and brimstone, to be tormented with the Devill and his Angels for ever. Which that we may all doe is the prayer of

Francis Ellington.

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